

The Explanation of the Book Kitāb at-Tawhīd

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Other book used: Concise Commentary on the Kitāb at-Tawhīd (Book of Tawhīd) by Shaykh Dr. Ṣāliḥ Al-Fawzān (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

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Chapter 2: “The one who Actualizes Tawhīd will enter Paradise without Accountability”

This chapter builds upon the previous chapter (the virtues of tawhīd) by telling us that the person who practices, implements and actualizes tawhīd, then that individual will enter paradise without accountability.

Evidences from this chapter:

The first evidence:

Allāh (سبحانه و تعالی) told us about Ibrāhīm (عليه السلام)

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

“Verily, Ibrāhīm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allāh, Ḥanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikūn (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh)” [Surah An-Naḥl 16:120].

كَانَ أُمَّةً - Meaning Ibrāhīm was a role model.

قَانِتًا لِلَّهِ – he was persistent, consistent and regular upon the sincere worship of Allāh (عزوجل).

حَنِيفًا - A person of tawḥīd

وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ - And he was not from the mushrikīn (the people of shirk, those who associate partners with Allāh).

Ibrāhīm (عليه السلام) is one of the greatest messengers of Islām. One of the greatest messengers of tawḥīd sent by Allāh (سبحانه وتعالى). In fact, Ibrāhīm is the second best of all of the messengers after the prophet (صلى الله عليه وسلم). During the time Ibrāhīm was sent to his people in the land of Bābīl in Irāq, the disbelievers were in authority and all of the people were worshipping other deities besides Allāh (سبحانه وتعالى). They used to worship in particular the stars. They used to build certain types of shrines and temples for the worship of stars. They were upon shirk in the land of Bābīl under the leadership of Nemrud.

Thus Ibrāhīm (عليه السلام) tried to call them to the religion of tawḥīd. This included his father who was a disbeliever. He gave his father da‘wah trying to call him to the religion of tawḥīd. Ibrāhīm (عليه السلام) was rejected until he had no other option but to leave. He made hijra to the land of Shām and left some of his family there. Sārah was left with Iṣḥāq (Iṣḥāq later had off springs of his own). In the land of Ḥijāz, in Mecca and those areas, he left the other part of his family Ismā‘īl and his mother Hājr. Thus, Ibrāhīm (عليه السلام) had two families, one in the land of Shām (the family of Iṣḥāq and Sārah), and the other family in the area of Ḥijāz (in the land of Mecca and those regions) the family of Ismā‘īl and Hājr

What does Allāh (سبحانه وتعالى) tell us about Ibrāhīm (عليه السلام)?

He tells us that Ibrāhīm had these 4 noble characteristics.

1. **He was an ummah.** He was “Qudwa” someone who should be followed. Whose footsteps we take after. He was a role model and a guide! An Imām upon tawḥīd because he implemented and actualized tawḥīd.
2. **قَانِتًا لِلَّهِ** He was upon the regular and consistent worship of Allāh (عزوجل) sincerely. The best of actions are the actions that are regular and consistent. Even if they be little. This is better than doing a great deal of worship and not returning back to worship again. It is better that a person does a small amount of worship, fulfilling the obligations then a little more then returning to it, maintaining it consistently over a long period of time.

3. حَنِيفًا He was upon tawhīd. He was upon the worship of Allāh sincerely, alone.
4. Ibrāhīm was not from the mushrikīn.

These four characteristics indicate to us the characteristics required of an individual who is implementing, practicing, and actualizing tawhīd. The individual who wishes to enter paradise without accountability and without punishment. These are the characteristics that they must have. The characteristics of being a righteous individual consistently and maintaining that worship of Allāh (سبحانه وتعالى) sincerely and not being from the mushrikīn or from being involved in the practices of the mushrikīn.

The Second Evidence:

Allāh (سبحانه و تعالى) tells us in the Qur'ān:

﴿وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ﴾

“And those who join not anyone (in worship) as partners with their Lord” [Al-Mu'minūn 23:59].

Allāh (سبحانه وتعالى) tells us in this Āyah about another characteristic that is needed. Remember we are talking about entering Paradise without punishment and going straight into Paradise. Who will get that reward? Those who implement tawhīd and have the characteristics of those who implement and practice tawhīd.

Question. What characteristics are needed?

Answer: Practicing and implementing tawhīd without associating partners with Allāh (سبحانه وتعالى).

The people that will get this reward are those who do not call upon anybody else. They do not make duʿā to anybody else! They call upon Allāh alone sincerely, without any form of shirk!

The Third Evidence:

The third evidence contains a lengthy ḥadīth. This is very important, pay attention! [ḥadīth marker 00:14:20:].

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَ الْبَارِحَةَ قُلْتُ أَنَا . ثُمَّ قُلْتُ أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ وَلَكِنِّي لُدِغْتُ

. قَالَ فَمَاذَا صَنَعْتَ قُلْتُ اسْتَرْقَيْتُ . قَالَ فَمَا حَمَلَكَ عَلَى ذَلِكَ قُلْتُ حَدِيثُ حَدَّثَنَا الشَّعْبِيُّ . فَقَالَ
 وَمَا حَدَّثَكُمْ الشَّعْبِيُّ قُلْتُ حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبِ الْأَسْلَمِيِّ أَنَّهُ قَالَ لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ .
 فَقَالَ قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "
 عُرِضَتْ عَلَيَّ الْأُمَمُ فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهَيْطُ وَالنَّبِيُّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لِي
 سَوَادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي فَقِيلَ لِي هَذَا مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْمُهُ وَلَكِنْ انْظُرْ إِلَى الْأُفُقِ .
 فَظَنَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ فَقِيلَ لِي انْظُرْ إِلَى الْأُفُقِ الْآخَرَ . فَإِذَا سَوَادٌ عَظِيمٌ فَقِيلَ لِي هَذِهِ أُمَّتُكَ وَمَعَهُمْ
 سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَدَابٍ " . ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ فَحَاضَ النَّاسُ فِي أَوْلَيْكَ
 الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَدَابٍ فَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ صَحَبُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ . وَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ وَمَنْ يُشْرِكُوا بِاللَّهِ . وَذَكَرُوا أَشْيَاءَ فَخَرَجَ عَلَيْهِمْ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَا الَّذِي تَحُوضُونَ فِيهِ " . فَأَخْبَرُوهُ فَقَالَ " هُمْ الَّذِينَ لَا يَرْقُونَ وَلَا
 يَسْتَرْقُونَ وَلَا يَنْطَبِرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ " . فَقَامَ عُكَّاشَةُ بْنُ مُحْصَنِ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ .
 فَقَالَ " أَنْتَ مِنْهُمْ " ثُمَّ قَامَ رَجُلٌ آخَرَ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ . فَقَالَ " سَبَقَكَ بِهَا عُكَّاشَةُ "

Husayn b. Abd al-Rahmān reported: "I was with Sa'ad bin Jubayr when he said: Who amongst you saw a star shooting last night? I said: It was I. Then I said: I was in fact not (busy) in prayer, but was stung by a scorpion (and that is the reason why I was awake and had a glimpse of the shooting star). He said: Then what did you do? I said: I practiced charm ruqyah. He said: What urged you to do this? I said: (I did this according to the implied suggestion) of the ḥadīth which al-Shu'ba narrated. He said: What did al-Shu'ba narrate to you? I said: Burayda bin Ḥusayb al-Aslami narrated to us. The ruqyah is of no avail except in case of the (evil influence) of an eye or the sting of a scorpion. He said: He who acted according to what he had heard (from the Holy Prophet) acted rightly, but Ibn 'Abbās narrated to us from the Messenger of Allāh (صلى الله عليه وسلم) that he said: There were brought before me the peoples and I saw an apostle and a small group (of his followers) along with him, another (apostle) and one or two persons (along with him) and (still another) apostle having no one with him. When a very large group was brought to me I conceived as if it were my Ummah. Then it was said to me: It is Mūsa and his people. You should look at the horizon, and I saw a very huge group. It was again said to me: See the other side of the horizon, and there was (also) a very huge group. It was said to me: This is your Ummah, and amongst them there were seventy thousand persons who would be made to enter Paradise without rendering any account and without (suffering)

any torment. He then stood up and went to his house. Then the people began to talk about the people who would be admitted to Paradise without rendering any account and without (suffering) any torment. Some of them said: They may be those who (have had the good fortune of living) in the company of the Messenger of Allāh (صلى الله عليه وسلم) and some of them said: They are those who were born in Islām and did not associate anything with Allāh. Some people mentioned other things. Thereupon came forth the Messenger of Allāh (صلى الله عليه وسلم) before them and he said: What was that which you were talking about? They informed him. He said: They are those persons who neither practice charm, nor ask others to practice it, nor do they take omens, and repose their trust in their Lord. Upon this 'Ukkāsha bin Miḥsān stood up and said: Supplicate for me that He should make me one among them. Upon this he (Messenger of Allāh) said: You are one among them. Then another man stood up and said: Supplicate before Allāh that He should make me one among them. Upon this he said: 'Ukkāsha has preceded you.

Narrators and those mentioned in the ḥadīth:

- Ḥuṣayn ibn 'Abdur - Raḥmān (full name Ḥuṣayn ibn 'Abdur As-Sulami Al-Ḥarithi) – Raḥmān was from the tabi'ūn. He was reliable and trustworthy.
- The Prophet (صلى الله عليه وسلم) companions (رضي الله عنهم) were the first generation. After them, the next generation of people were known as the tabi'ūn. They did not meet the prophet (صلى الله عليه وسلم) as they are the next generation).
- Sa'd Ibn Jubayr is from the senior t tabi'ūn. Senior in terms of his knowledge and worship to Allāh.
- Ash-Sha'ḍi (Ash-Sha'ḍī Ibn Shurahbīl Al – Hamādanī) – also from the tabi'ūn.
- Buraydah (Buraydah Ibnul – Ḥuṣayb Ibnul – Ḥarīth al – Aslamī) – from the companions from the prophet (صلى الله عليه وسلم) Ash-Sha'ḍi narrated from him.
- Ibn 'Abbās (ʿAbdullah Ibn 'Abbās Ibn ʿAbdul-Muṭṭalib) – companion of the prophet (صلى الله عليه وسلم).
- 'Ukkāsha ('Ukkāsha ibn Miḥsan ibn Ḥurthan Al – Asadi) (رضي الله عنهم).

Important points of the ḥadīth:

1. Normally when a person sees a shooting star, it is because the person would be up at night worshipping Allāh, praying tahujjad, etc. Here, Ḥuṣayn ibn 'Abdur – Raḥmān made a point straight away that 'it wasn't because I was praying'. This shows the sincerity of the Salaf as they knew that their worship was only for Allāh alone. They did not care to show off for one another. He stated this before anyone even thought this of him.
2. Ruqyah is to recite some of the Qur'ān and specific supplications and/ or du'ā upon a person that has been inflicted by a sting or some sort of illness. Especially on the area that they have the illness or have been stung. Recite Qur'ān, spit or have some sort of connection to that area upon the person. This is from the most beneficial means of cure. Reciting Qur'ān with īmān and

- for the one who is being recited upon to have Īmān and know that Allāh (عز وجل) can cure him.
3. The Methodology of the Salaf is not to do things without evidence. Rather we do things based on knowledge and or evidence. Notice in the ḥadīth, the companions asked for evidence of ruqyah (why did you do that? What led you to take that course of action?). He said because of a ḥadīth that Al-Shaḥīḥ (رحمه الله) narrated to us. He had an evidence. Pay attention as this is how our religion is, upon evidence.
 4. They wanted to know about their religion, thus they asked about the narration.
 5. There is no ruqyah more beneficial than that for the evil eye or fever. The narration was highlighting the permissibility of doing ruqyah and reciting the Qur'ān as a means to cure. حُمَيْة – in this particular ḥadīth relates to a sting bite.
 6. قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ (How good is the one who stops at what he has heard). Meaning, you heard the evidence (an authentic narration), implemented the evidence and stopped at that evidence. You have done good because you practiced the sunnah and implemented what the prophet (صلى الله عليه وسلم) said.

A ḥadīth narrated by Ibn 'Abbās about Ruqya:

Ibn 'Abbās narrated that the prophet (صلى الله عليه وسلم) said: 'the Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they? Are they my followers?' It was said, 'No. It is Mūsa (عليه السلام) and his followers. It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there at the stretching sky! Behold! There was a multitude of people filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand will enter Paradise without reckoning.' "Then the Prophet (صلى الله عليه وسلم) entered his house without telling his companions who the (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allāh and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islāmic era, for we were born in the Pre-Islāmic period of ignorance." When the Prophet (صلى الله عليه وسلم) heard of that, he came out and said. "Those people are those who do not seek ruqya, nor do they believe in bad or good omens (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Messenger (صلى الله عليه وسلم)?' The Prophet (صلى الله عليه وسلم) said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet (صلى الله عليه وسلم) said, 'Ukasha has preceded you.'

Benefits from this hadith

1. The narration of Ibn ʿAbbās is a proof that it is not about numbers or quantity. Numbers are not an evidence for the truth. Sometimes ahl al-sunnah may be the greatest in number at a particular time or place in history. However, that in and of itself is not the evidence for the truth. Many times you will see that ahl al-sunnah is the minority. People upon the truth are the minority!

Example: People may say to you, the majority of the Muslims in the Muslim world celebrate the birth of the prophet (صلى الله عليه وسلم) so it has got to be right. No! When it comes to religion and understanding the truth, it is not about numbers (how many), it is about evidences. Evidences and proofs shows us what is right and what is wrong. Not the numbers. This is why some prophets have only a handful of followers, while others may have had one or two, and some of them none at all!

2. The companions (رضي الله عنهم) were keen to know who the 70,000 will be? The companions discussed who the 70,000 will be and assumed that they maybe:
 - The ones who accompanied the prophet (صلى الله عليه وسلم)
 - The companions of the prophet (صلى الله عليه وسلم)
 - The ones who are born Muslims and never committed any shirk with Allāh, etc.

Characteristics of 70,000 that will enter paradise without accountability.

The Prophet (صلى الله عليه وسلم) said they are:

- 1) The ones who do not seek ruqyah (asking people to do ruqyah for you continuously or for the smallest thing is not suitable for a Muslim). Rather a person should do ruqyah for oneself while having absolute trust and reliance in Allāh (عز وجل).

Ruqyah is permissible! The prophet (صلى الله عليه وسلم) did it and had it done upon him by Jibril (عليه السلام). It is legislated, but it is not correct to seek from someone else to do it for you saying “can you do ruqya for me?” “Can you have this person do it?” It is from the perfection of tawḥīd that a person does not seek ruqya.

- 2) They do not do cauterization (the use of a glowing red-hot iron from fire to stop a bleeding wound or to seal the wound). Basically to seek cure by fire. This type of cure contains severe pain. It is permissible, but it is not appropriate or encouraged.
- 3) They do not believe in omens and they put their trust in their Lord.

For Example: The Arabs in the past would get up in the morning and throw a rock at a tree. If the birds flew from a particular side, they would say “that is the good side. The day is going to be a good day. Let’s go out today.” But if the birds flew from the other side, the wrong side, they would say, “No! This is a bad sign. Today will be a bad luck day so we should stay home today.” There are many different types of omens and superstitions. As Muslims we do not believe in things like “The black cat”; “Friday the 13th” walking under a ladder “Mirrors breaking”; etc.

- 4) The prophet (صلى الله عليه وسلم) confirmed that ʾUkkāsha was one of the people of paradise. ʾUkkāsha has preceded you – this is a pleasant way of stating that the questioner (the other man) was not from amongst the 70,000.

Key points from the ḥadīth of Ibn ‘Abbās:

This ḥadīth highlights to us the characteristics needed for the actualization of tawḥīd. It is about having absolute trust, dependence and reliance upon Allāh (سبحانه و تعالی). Knowing that nothing can harm or bring good to you except by the permission of Allāh. No person should fear anything in creation, including the jinn or anything else as no harm can come to them except by what Allāh decrees. Have absolute trust in Allāh (عز وجل) with everything! Absolute dependence and reliance in Allāh with everything! This is the strength and power that a believer needs to have in his heart! Not to be weak! Rather to have strength, power, and courage in his heart with trust and dependence. Knowing that Allāh (سبحانه و تعالی) will protect him.

This ḥadīth tells us not to seek ruqyah; not to do cauterization, nor believe in superstition and omens. Rather we should be upon purity of tawḥīd. That is from the signs that a person has practiced and implemented tawḥīd (taḥqīq al-tawḥīd) properly.

Important: As for the 70,000 that will enter paradise without accountability or punishment, there are other aḥādīth that are authenticated by Shaykh Al-Albāni (حفظه الله) and others, which indicate that the figure is actually greater than 70,000. There will be a lot more than 70,000 that get the reward of entering paradise directly. We know all the believers will eventually enter paradise; however, this ḥadīth is about the 70,000 that will enter without punishment. There are narrations that indicate that there will be thousands more than the 70,000. It is not restricted to 70,000. Regardless of the figure, the point is to pay close attention to the characteristics of those with tawḥīd.

Summary: What happened in this narration (Narration of Ibn ‘Abbās)?

In this narration Ḥuṣayn ibn ‘Abdur-Raḥmān was with Saʿūd Ibn Jubayr (رضى الله عنه). Saʿūd Ibn Jubayr said “who saw the shooting star last night?” Ḥuṣayn said “I saw it because I had been stung by something like a scorpion”. It was said to him, “what did you do?” He said, “I did the ruqyah. Recitation of the qur’ān.” They said, “what’s your evidence?”

Ḥuṣayn then told them a ḥadīth from Ash-Shaḫī. They said, “Excellent! It is good that you follow the evidence that you heard, but there is actually another ḥadīth that you should be aware of.” It was then narrated to him the ḥadīth of Ibn ‘Abbās about the 70,000 who will enter Jannah without being punished. Their characteristics are that they don’t go out seeking ruqyah, they don’t do cauterization, and that they do not believe in omens and superstitions. They are people of pure tawḥīd with reliance, dependency, and trust in Allāh (سبحانه وتعالى).

Main Points taken from this class:

- ❖ The one who practices tawḥīd will enter paradise without accountability.
- ❖ Characteristics of Ibrāhīm (عليه السلام).
- ❖ The characteristics needed from the one who actualizes tawḥīd.
- ❖ Important proofs
- ❖ The characteristics of those who enter paradise without accountability.

Above notes taken by:
Thuwayba
Umm Hurairah

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم